L: Lorimer T43 (1920-4; 1934-5) 1938 AV7 Burusho AV7

companions who came down with us to Kashmir to observe peasants ploughing with *oxen* (whose wants could be less completely met) and without a dung dish ! 243 262

When the corn is fully threshed, the winnowing begins in cooperation with a light breeze. Next the winnowed grain is passed through a coarse sieve (barakbèsh) whose mesh is composed of thin leather thongs which retain any particles of straw, and it is finally tossed in a finer sieve (gherbèl) which retains the grain and lets the dust through. The grain is then loaded into great skin-sacks and carried off to store. The due amount required for seed-grain is set aside first, and not the utmost extremity of hunger would induce a Hunza peasant to encroach thereon. Next, emergencies are budgeted for—births, weddings, dues such as rent (if any) and hospitality, which includes deaths in *other* homes, for relatives and friends would be disgraced if a bereaved family had themselves to bake during the first seven days of mourning. What then remains, represents the year's supply. 243 261 251

Ripe millet is treated by being beheaded, and the ears may then be threshed by cows or beaten with poles according to quantity. The buckwheats are beaten only, even small children merrily cooperating half in fun, half in earnest to show their prowess. 248

Grain for current use is carried to the mill in sacks or bags of skin. The mill-house is a picturesque cube of stone and mud situated beside a convenient irrigation channel. It may possess one wheel or two. The wheel is a vertical oblong of tree trunk, fitted with 10 or 12 wooden wings ; the lower end of its axis is supported on a horizontal pole, the upper fitted into a central hole in the upper millstone. The water is led on to it by a steeply sloping hollowed log. The inside of the mill, lighted only from the door, is fitted with a cross rafter built into the walls on to which the hopper is ingeniously hung by a forked segment of tree. The hopper itself consists of a section of log, tapered and hollowed out. Attached by a string to the small tray below the aperture in the base of the hopper, is a loose clapper which is gently agitated by the rotation of the upper millstone on which it rests, this shakes the tray and encourages a steady flow of grain. The flour as ground is ejected into a hollow trough. Near by, a wooden pole, impaled on a horizontal wooden pin, projects up through the earthen floor. Each end of the pin rests on a 'Heath-Robinson' pile of stones and a simple adjustment of its height regulates the position of the lower millstone and thus the coarseness or fineness of the flour desired. The mill, the loom and the comparatively new-fangled lathe are the only [343] 402

2: Lorimer T-3 (1920-4; 1934-5) 1939 AV7 Burusho AV7

342 it, exactly over the main store-room below. There is no parapet, only a tiny raised rim to direct the rain into a small gutter-hole, on the rare occasions when there is rain; but it has a fringe of cut thorn bushes arranged round the edge to prevent an enterprising goat jumping across from the next-
351 door roof not many feet away. I didn't, however, go up on to
296 the roof, but on into a larger courtyard where there was a pool in the corner at which their washing is done. They would not dream of polluting the running water by washing themselves or their clothes in it as it flows by; they draw off what they want for these purposes into a separate pond of their own.
351 Then under a large shady tree there was a raised stone plat-
513 form which acts as a "sofa" by day and as a double or treble or quadruple bed by night—for, except in the depth of winter, nobody sleeps indoors. There was another raised platform, with a wall at the back and open in front and sides, roofed in for another sleeping place. It had a railing along under the roof, and over this were hung all sorts of padded quilts, homespun
[136] blankets, sheepskins, etc.—the family bedding. All the bedding is taken out and hung up every day, which helps to account for the complete lack of vermin—which I confess came to us as a happy surprise. In all our year in Hunza we saw only *one* flea, and that, as David said, was emphatically our own!

245 Round the corner from these sleeping places I got into a
312 walled-in shady garden full of fruit trees—apples, mulberries, peaches, apricots, and vines. It is incredible how luxurious mere *shade* is at such a temperature. It wasn't remotely like a garden in our sense. The earth was bare without one blade of grass or green, and was all cut up into little beds round each precious tree, with banks between them, so that the water could be directed to each tree as desired, when it was No. 1's
514 turn to have water at all. In the far corner of the garden was
343 a neat little circular "open-air pulpit." We had seen these pulpits dotted about, but—stupidly—did not at once guess what they were for. Coming straight from Kashmir, where the approach to each homestead is ankle deep in filth, or remembering Arab habits in Iráq, we never expected that we should find in Hunza a people as scrupulously decent as ourselves in

2: Lorimer T-3 (1927-4; 1934-5) 1939 AV7 Burusho AV7

matters of sanitation. The lower chamber of their little pulpits is closed with one large slab, which makes them easy to clean; the upper is well supplied with nice clean sand, and has a small hole in the floor. The entrance opening to the upper part is narrow, and anyone inside is completely hidden; even so we never saw man, woman, or child disappear into one. The most prudish maiden aunt would never need to blush as she would in the streets of Paris or by the creeks of Basrah; and whatever Islám may recommend, the Hunzukuts does not dream of allowing his running water or his drinking tanks to be fouled by man or beast.

The pulpits must be regularly and frequently cleaned out, for, though they often stand beside the path, you never get a whiff from them to suggest their necessary purpose, yet I have never seen one being emptied; that also is a job they evidently prefer to do in the privacy of darkness.

A red felt carpet was quickly brought and spread for me, and soon the entire family was sitting round, making conversation. I went back another day soon after, also by invitation, and was allowed to watch Bibi Gímo cook the greens and bread for the mid-day meal. In the summer they cook in the open, in the garden or on the roof, which often has a roofed verandah or even a lightly enclosed upper room added on in front of the upper store-room. She had a little hearth of big stones to hold her tiny fire, and over it sat the big stone cooking pot of vegetables. In olden days the bread was cooked on hot stones, but nowadays everyone has a convex iron griddle which can rest either on the stones or on a tiny iron trivet. They have a neat, shallow wooden tray in which they knead their flour, adding a little water till it has become a flaky dough. Then they take the lid and on that roll out small lumps of the dough with the most ridiculous-looking toy rolling-pin hardly half an inch in diameter. They roll the dough into thin, thin pancakes, lift these with a wooden spatula on to the griddle, and turn them with a skilful twitch. Each takes only a second or so to cook, and is then twitched off on to a big flat wicket platter till there is a sufficient pile. When mealtime comes the family gather round, squatting just anywhere that

342 after a day or two the stone-and-mud walls have dried to the same appearance of timeless indestructibility as those of fifty or one hundred years ago. We passed first, as always, through a small byre, not yet inhabited by its cow; then at right angles through a dark, narrow passage 5 or 6 feet long, and then through the low hall-door into the house itself. Your main object in building a house at all is to be as warm and free from draughts as possible during the "Great Cold," and no one in his senses would let his hall-door open straight on to the wind-swept mountain side. Hence the byre ante-room, which not only defeats the direct outside air, but contributes something of animal warmth to the human warmth within.

291 When we emerged into the living-room (the *atrium*, as it
291 were), beautifully bright with light from the smoke-hole, we
352 were standing in a shallow trough below the floor level where the newcomer kicks off his muddy boots in winter. Most people at all well-to-do wear soft home-made boots up to their knees in winter-time. But skins are precious and, however cold the weather, they take their boots *off* to save them when they come to an extra rough bit of ground. This entrance place has in it the "musicians' bench," under which are stored the family basin and similar utensils and on which is piled a store of firewood.

342 The floor of the room is a small square of hard-beaten earth
[352] which in this gloriously dry climate remains admirably clean; and roughly in the centre of it is a shallow hole, edged with four stone kerbs, which is the hearth. Behind the hearth is a low bench sacred to the lady of the house, the presiding genius
343 of indoors. Beside it she sits to do or superintend the cooking
251 and behind her is a low wooden door opening into the store-
[414] room; the home-made wooden key of which hangs always on her person. The store-room runs the whole width and height of the house. It has need to be a roomy place, for here stand the skin sacks of grain, the heaped baskets of potatoes, apples, dried mulberries and apricots, the kernels, the wool, the stone wine-jars, the jars of apricot oil, the basket of savoury herbs—all the family's supplies for a twelvemonth, which it is her duty to guard and to apportion.

000 *čo·k* recently, lately, just, H. *ʌbhi ʌbhi*. — *čo·k dimʌnum hiles* a boy who has just, very lately, been born.

čok(o) upright(?) in *čok(o) khʌpun* a kind of spoon also known as the *gu.i·ski khʌpun*, in which the handle ri· s up at an angle from the side of the bowl. (Probably identical with *čo·ko*).

čo·ko perpendicular, upright, steep. — *gʌn čam čo·ko bila* the path is very steep. *bʌl čo·ko bila* the wall is perpendicular. (č- IYB. Cp. Sh. *čo·ko*, upright, vertical, *čo·k(u)*, straight; GB. *čoke.i* ascent. Kho. *čo·k-tu*, upwards, uphill, steep. Badakhshi Prs. *čuk*, upright, steep).

čo·ko ča·ko, quite crippled, paralysed, H. *lʌngra lu·lu*. — *i·n čo·ko ča·ko imʌnʌm* he had become paralysed. 214.9.

*-*čho·qurʌŋ* y pl. hair cut in a fringe on forehead, forelock. — *ičo·kurʌŋ* (a boy's) fringe. *mučo·kurʌŋ* (a girl's) fringe. *bušo·šo.e ičo·kurʌŋ* the calf's forelock. 104.23. *hʌγure ičho·qurʌŋ* a horse's forelock.

343 *čokuṭi, -muts* x hut, shelter; hole dug beside the threshing-floor in which the grain used to be stored for three or four days. It was covered over with cloths etc. so that it might not be seen by people, for fear that it might be lessened by the evil eye.

000 *čokuṭo* hut, shelter.

*-*čhonjuš*, pl. *-*čhonji.ʌŋ*, y beak, bill. — *ičhonjuš, učhonji.ʌŋ*; N. *ičunjuš, učunjuyæŋ* its beak, their beaks. (Cp. H. *čõč*).

čop -uts x small heap (of cut corn, grain or flour); heap of earth on which the mark (*giri*) is fixed for shooting at with bow and arrow from horseback. 216.6.

čopuri, čopori x caper-plant. — *čopure ʌskuriŋ* the flowers of the caper plant.

100 a

000 a bath and put on fresh clothes. 32.8. *ɣosʊlu.ɛ ni.ʌt nɛtʌn* saying the prayer for the washing of the dead. 310.6. *i·rʊm inɛr . . . ɣosʊl ɛčai.i* he washes the deceased. 310.7. Ar. Prs.

*-ɣuɤ̌ pl. *-ɣuɤʌŋ y woman's privy parts, vulva, IUB. H. *farj, šarmgaḥ i ʿaurat*. Only recorded in the singular: *muɣuɤ̌*. 230.7. (McK. gives *moɣuɤ̌* = vagina).

ɣuɤ̌ɛikɤ̌ QUB leprosy, H. *juzami*. — *ɣuɤ̌ɛikɤ̌ə bi.ai.i* leprosy. *ɣuɤ̌ɛkɤ̌ə ɯʌlai.i* he has contracted (*lit.* fallen into) leprosy.

ɣoʈ, N. *g-*, pl. hmf. *-oŋo, -o·mo*, N. pl. *-a·i·nts* deaf. — *ɣʊʈ ni·mʌn atɛy'ɛljai.i* being deaf he doesn't hear.

415 *ɣʊti*, pl. *gʊtɛnts, gʊtimʊts* x soft leather bag (used for holding gunpowder for charging a gun). — *ɣʊti.ʊlʊm mili.ɛŋ* gunpowder from the bag, i.e. for charging a gun. (Cp.Sh. *kʷti*, Kho. *ɣʊti*).

'ʊʈ'o·pʊs pl. *ɣʊʈo·pʊšo, ɣʊʈo·pʊyʌnts* x hole in ground (small in comparison with *ti·s*); hollow, depression. — *pfi·ti makʊči kʌmʌn ɣʊto·pʊs ɛčʌ·n* they make a slight depression (with the thumb) in the middle of the cake of bread. 320.5.

343 *ɣʊtʷl -išo*, N. pl. *gʊtulɤ̌šo*, x big wicker container (narrower at mouth than base), N. "basket for grain".

(Cp. Sh. *qoʈʷl* a cylindrical wattle-and-daub structure of above mentioned form (3 or 4 feet high and 2 or 3 feet in diameter at base) in which grain is stored on the roof of a house).

000 *ɣʊʈ'ʊm, ɣʊʈ'ʊ·m*, N. *g-, -išo* deep. — *pfərimʊts ɣʊʈʊmišo bi.ɛn* the ponds are deep. (Cp. Sh. *gʊʈʷ·mo*, deep).

ɣuyʌŋ, ɣoyʌŋ, *-ɣuyʌŋ y pl., N. *guyʌŋ*, double pl. *-ičʌŋ*, human hair (of

188a

000 person. *sʌbʷr apiʷm(ʌn) bai.i* he is (an) impatient (person). Ar. Prs.

3. *sʌbuʷr* four. — *sʌbuʷr jʌti* four measures ("bowls") of grain, paid as a tax to the Mir of Hunza in Gujhal. 342.18. (Wkh. *tsʌbuʷr*). Wkh.

sʌbʊrkɪš patient. (Prs.).

sʌbuʷrmo, sˈʌbʊrmo, sʌwuʷrmo.

a. Pertaining to last night, yesterday's. — *tsordinər kɛ isɛ sʌbuʷrmo šʌpiktsum noʷrsin* putting aside for the morning (some) of the last night's food. 342.5.

b. In the daytime, H. *drnko.*

sʌbuʷt proof. — *sʌbuʷt ɛtʌs bila* it has to be proved. Ar. Prs.

sʌçɵ, y pl. *sʌçɵŋ,* easy; easiness. — *khot buʧ sʌçɵ dərˈoʷwʌn bila* this is a very easy matter. 50.19. *sʌčuˑɛ ka* with ease, easily. (Cp. Sh. *sʌçɵ,* easy).

sʌgʌm, sʌɣʌm, N. pl. *-ičiŋ* y smoke-hole in roof, skylight. — *ha sʌgʌm xa wʌši bʌm isɛ guʷtʌs* the corpse he had thrown down through the smoke-hole of the house. 114.24. *sʌɣˈʌm* (*sʌgʌm*) *xa* down through the smoke-hole. 140.6, 228.7.

(Cp. Sh. *sugoʷm,* smoke-hole. Cp. also Bu. *sʌm*).

● 343 *sʌkʌy -šo* x receptacle on roof for holding grain (constructed of stones or brick and roofed with sticks and mud); granary. — *sʌkʌyɛ sʌm* (or, *ixʌf*) hole on top of granary (by which man can enter to clean it).

000 *sʌxaʷwʌt* (generosity); generous, liberal. — *sʌxaʷwʌt(ʌn) bai.i* he is generous. Ar. Prs.

sʌxti y hardship. 20.17. Prs.

sʌl -o x.

a. Thin, flat stone for grinding on; mill-stone. — *sʌl goʷsɛ iŋi dirmər*